1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

or subtribes. The *Dorin*, who lived on the river of the same name, and the *Tavon* (see above), whose habitat was bounded by the Paraná, the Piquirý, and the Itatí Rivers, were true *Caingang* subgroups different from the subtribe of the Guarapuava region.

The first settlers of the Campos of Guarapuava found these plains in 1810 entirely occupied by *Caingang*. These Indians were placed in aldeas under the care of Father das Chagas Lima, who wrote the first eye-witness account of them. In order to prevent constant clashes between the *Caingang* and the first colonists, the Brazilian Government made various attempts to settle them in aldeamentos. In 1855–56, the settlements of São Pedro de Alcántara, San Jeronymo, and Jatahý were founded for them on the Tibagý River. However, many *Caingang* groups remained independent in the forests between the Piquirý, upper Ivahý, and the Iguassú Rivers.

A census of the *Caingang* of the Guarapuava region taken in 1827 by Father das Chagas Lima (1842, p. 62) gave: Kamé, 152; Votóro, 190; *Dorin*, 400; *Shocren*, 60; and *Tavon*, 240. In 1905, Koenigswald (1908 a, p. 47) estimated the *Caingang* of the State of Paraná at about 2,000.

Coroado.—From the 18th century to the present day, the *Caingang* of São Paulo, Paraná, and Rio Grande do Sul have frequently been designated as *Coroado* or *Coroado* (The Crowned Ones) because of their typical Franciscan-like tonsure, a hairdress which they have abandoned only in recent years. This unfortunate term is responsible for the confusion between the *Caingang-Coroado* and the *Puri-Coroado*, who seem linguistically unrelated.

Coroados, Gualacho, and Caagua.—Lozano (1873, 1:69) applies the name "*Coroados*" to the Indians of the open plains or Campos de los Camperos, del Guarayru, del Cayyu, de los Cabelludos, and de los Coroados between the Huibay (Ivahý) and Iguassú Rivers. These *Coroados*, who were certainly *Caingang*, were the same as the *Gualacho* (*Gualachó*), *Chiqui*,[1] and *Cabelludo*, who lived in the same region. As a matter of fact, Lozano himself considers these names to be synonyms of *Guaiana* (i. e., *Guayaná*). In the Cartas Anuas of 1628 (Cartas Anuas, 1927–29, 20:344), the *Gualacho* who did not speak *Guaraní* lived 4 days' travel from the mission of San Pablo, that is to say, in the basin of the Tibagý River in the very heart of the *Caingang* region. Likewise, the *Caagua* (*Caaiguas*, "Forest Dwellers") of the Jesuits who roved between the Paraná and Uruguay Rivers, near Acaray in the region of La Guaira, were undoubtedly representatives of the *Caingang* subfamily. Jesuit maps indicate other *Caagua* in the

[1] According to Lozano (1873, 2:62), the Chiqui lived between the Iguassú and Itatí (Jataí) Rivers.

1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

precipitate it into a boiling pot. He also describes the slippery path from which it may fall into a swamp, where a huge crab awaits it (Nimuendajú, 1914, p. 372). 764 775

But at last the soul arrives at an underworld in the west, where it is day during our night, and where the forests teem with tapirs, deer, and other game. The souls of the aged become young again and live for the span of a human life. After a second death, the soul turns into a small insect, generally a mosquito or an ant, whose death ends everything; for this reason the *Caingang* never kill these insects (Baldus, 1937 c, p. 49).

WARFARE

A man who has been offended by some member of the community stands in front of his hut and in a loud voice enumerates all his grievances, sometimes bursting into a chant. He ends with threats against his enemy who, in the meantime, behaves in the same manner on the other side of the camp. After reciprocal abuses that often last a whole night, the challenger, followed by a group of supporters, advances toward the offender, who is immediately assisted by his own partisans. Both factions, armed with wooden clubs, fight a pitched battle, but are careful not to kill anybody. The sham battles of the *Caingang* have been described by many observers and may well be formalized brawls which have been interpreted as sportive games. 578 627

Feuds between *Caingang* groups may develop into regular warfare. When one group engages another, the members of the Kadnyerú moity subdivision always form the first line. The Kamé constitute the second line and enter the fight as a reserve to take the place of the exhausted Kadnyerú. Battles between related groups are always preceded by exchanges of insults and by other demonstrations of anger. Although no weapons but cudgels are used, blows are so lustily administered that many are seriously wounded or killed. 628 726 [616] [411]

Wars against foreign tribes or the Whites were less strictly patterned. The *Caingang*, like all Indians, relied mainly on surprise attacks carried on at dawn. After a general discharge of arrows, the warriors, armed with their clubs, rushed against the enemy (Horta Barbosa, 1913, p. 42). 726 648

Women and children were generally spared and were adopted by the victorious group. They cut off the heads of slain enemies but did not keep them as trophies. 727

ETIQUETTE

When a *Caingang* visits another village, he hides in the vicinity until able to announce his presence to some relative. The host receives him with his face covered with a cloth and does not look at his guest until 574 576

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

Foreword

ooo OF ALL THE PRIMITIVE TRIBES OF THE WORLD, we know least about those of South America. It was a continent with the greatest possible diversity of culture—from the high civilization of the Andes with its great political and military kingdoms to the shy hunters and food gatherers of the simplest cultures who had no permanent dwellings, no agriculture, no boats. Old chronicles tell us much about the higher cultures, not only about the kingdom of the Incas, but about the Araucanians of Chile and the Tupinambá of Brazil. But there are only fragmentary and horrified notes on the simplest tribes of the widely scattered Gê peoples, and for very good reason. These people were not only shy, they were desperate and cruel; they not only fled from the Whites into the often impenetrable hinterland, but they killed the invading stranger.

● 648 Yet from the point of view of history the simplest peoples of South America are all-important. Many of them have taken over agriculture and social complexities from other cultures, but the so-called Botocudo of Santa Catarina, Brazil—the Kaingáng as they are more properly called by Dr. Henry in this book—were not settled in villages with permanent homes around a central dancing-green; they had no gardens to supplement their food gathering and hunting of the tapir. A reservation had been set up for some years before Dr. Henry's stay among them, but it was no highly regimented affair like United States reservations, and the agency had been chiefly effective in putting a stop to bloodshed both within the tribe and in encounters with Brazilians. The Kaingáng still took every possible opportunity to absent themselves from their little settlement to hunt the tapir, the deer and the peccary. In order to communicate with them it was necessary to speak their language.

[p. x is blank]

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

So Patklé's wife brought Kuvén back, and one day as he wandered about 628
in the forest he was killed by Wainló, who had secretly returned and was lying in wait for him. With the murder of his brother, Kumbló became even more frightened and enraged. He blamed his own sister for luring Kuvén and him to their death. But Wainló too was miserable, for he was utterly alone. He stole back to live with Patklé but never dared sleep at the same fire with him for fear that Kumbló would come and kill him. He would sleep in some hidden place and his wife would come to him in secret at night. At last in desperation he went away, leaving his wife and children with Patklé and saying, "If Kumbló does not kill you but comes to live with you, let him bring them [the children] up." This brings to a close the first episode in the story of the killing of Nduichá. His murderers fled, but they came to distrust one another, with the inevitable result at last of more murders and disruption. Throughout the years the companions of Nduichá were content to let his murderers escape, but at last they hunted them down and killed four women and captured two, one of whom they had wounded. They also captured six boys, three of them sons of Kumbló.

Since Kaingáng economy is built primarily on the occupations of men, a 648
large cooperating male population is a necessary condition of its survival. 726
If the male population is scattered and reduced by feuds, the economic support is destroyed, and if the women are killed the loss of men cannot be compensated. Had the Brazilians known how efficiently the Kaingáng were destroying themselves, they might never have bothered to hire bands of murderers but could have depended on the Kaingáng to do away with themselves. The Brazilians killed many women and children, the death rate that they inflicted on women being about twice that of the men; but since the intratribal Kaingáng feuds also reduced the men, the women were dying off only about 25 percent faster. The population was scattered in two different ways by internal conflict: first through the escape of murderers and second through the sudden flight of whole families terrified by murders. But it was not only internal conflict that scattered the Kaingáng but also aggression from without, for their usual way of protecting themselves was to scatter in all directions when there was danger of attack. They ran away from their ancient enemies the Kangdjá, from the Brazilians, and from each other. Whenever they attacked the Brazilians and feared pursuit they scattered. When the Kangdjá hunted them they scattered, and they themselves say that the reason that they now live so widely separated is "because Kovi killed Nduichá." The Kaingáng have no idea of coming together and forming a solid unit against an outside aggressor. For them there was safety only in wakefulness and flight. Whoever pursues them constantly has them at his mercy, for they become panic-stricken and never turn to face their pursuers until they are brought to bay like hunted animals.

The killing of the women and children by Nduichá's avengers brought 628

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101 The Botocudo of Santa Catarina are descendants of the primitive aborigines who were formerly scattered all over the interior of southern Brazil--the Tapuya, members of the great Aimore nation. According to this view, which seems to us the most appropriate, the Botocudo now remaining in the camps of the Plate River are the last survivors of that large and warlike nation.

648 [31] This tribe used to roam the vast area bounded by the Iguaçu and Uruguay rivers and the ocean, waging a colossal struggle against the civilized populations who were clearing their forests and exterminating their major source of food--their game.

The first verified notices of Indian attack date from the year 1830.

In order to protect the colonists in those areas most severely threatened by the Indians, a troop of so-called pedestres [foot soldiers] was created in 1836. Their function was to set the aborigines to flight and to pursue them; but this did not put an end to the raids.

In his speech of 1856, the president of the province, Dr. João José Coutinho, suggests that the only truly effective measure would be to force these "murderers and sons of barbarians" to leave the forest and settle in locations from which they could not escape.

Translator's Note

104 The spelling of Portuguese words and geographical names has been changed in accordance with the 1943 orthography reform. All Indian words have been left as in the original owing to their doubtful phonetic rendition.

It may be stated that (´) marks stress, (^) indicates a close vowel sound, and x stands for English sh.

648 The "Indian peril" recurred, and serious measures were required. The Government organized bands of experienced frontiersmen whose task was to seek out the Indians. If they could not make friends with them, they were to drive them away without harming them.

In the municipality of Blumenau, where the danger grew constantly, Frederico Decke was appointed capitão do mato [leader of the frontiersman band]. He was a man of great courage and prudence, who in the course of his expeditions through the forest attempted in every way to make contact with the Indians and to render them friendly and peaceful.

Nothing was achieved, however. The Indian raids continued at the same rate, and in 1879, as an economy measure, the group of frontiersmen was disbanded.

Up to that time, these expeditions had been given express orders not to harm the Indians.

Now the system of batidas [a systematic search through the woods as for game.--Translator] prevailed, and its aim was to exterminate the aborigines completely.

Whenever an Indian raid had occurred, large bands of frontiersmen were formed under private as well as official auspices; they murdered hundreds of Indians in the course of these batidas in the most cruel fashion. Upon their return they exhibited in the larger communities [118] the wives and numerous children of their unfortunate victims, as "heroic trophies" and irrefutable proof that the slaughter of the Indian camp had been carried out thoroughly. These poor survivors brought with them weapons and utensils of all sorts which had belonged to the unfortunate victims, attacked by surprise in the midst of their deepest sleep.

The results nevertheless remained negative. The Indians no longer attacked merely out of necessity, owing to the progressive colonization which took place all around them, but out of a thoroughly justified spirit of vengeance and a real hatred as well.

The horrors perpetrated against the Indians in the course of these batidas were crudely made known, and many charitable souls protested against these infamous cruelties.

648 An organization was formed in Florianópolis by the name of Liga Patriótica [Patriotic League], with the exclusive aim of solving the Indian problem and pacifying the Botocudo of the state [of Santa Catarina].

José Bernardino da Silveira was appointed "Peacemaker." Accompanied by two Indian women who had been captured on one of the batidas, he proceeded to the vicinity of the Rio das Pombas with the intention of establishing there a small "model village" [aldeia de atração].

The results were altogether null; as could easily be foreseen, the Indian women ran away as soon as they reached the woods and were not heard of again.

"Peacemaker" Alberto Fric, another envoy sent by the League, met with the same lack of success. He proceeded to a tributary of the Itajaí do Norte River, but merely collected Indian objects among the civilized settlers.

797 Attempts at "catechism" carried out in 1868 by the Capuchin fathers Virgilio do Amplar and Estevão de Vicenza in Lages and Itajaí did not meet with the slightest success. This was not surprising, for they never penetrated into the interior to establish relations with the Indians.

In 1885, the Capuchin father Luiz de Comitila failed in a new attempt to "catequize" the Botocudo Indians of Santa Catarina.

648 The problem entered a new and decisive phase with the creation of the Federal Indian Protection Service, which on September 22, 1914, finally managed to establish the first peaceful contact with the "ferocious and indomitable" Botocudo of this state.

142 The Botocudo Indians of Santa Catarina are usually of medium height and well built; the women are short.

147 Their physique is highly developed; their muscular strength and endurance are extraordinary.

Out of their woods, especially when dressed, the Indians never convey a reliable impression of what they truly are. Our clothing altogether conceals the great agility, strength and skill they possess and makes them appear clumsy and sluggish.

To form an accurate idea of their abilities, it is necessary to live with them in the forest and to accompany them on their perilous tasks of hunting, gathering fruit, opening bee nests, and their many